

Surah 6 Surah An'aam

LIVESTOCK

THE LINK BETWEEN SURAH AN'AAM AND SURAH MAA'IDAH

The link in name: "Allaah will continue to bless you with a table (Maa'idah) laden with His bounties on condition that you do not make offerings of animals (An'aam) and food to others and as long as you do not subscribe to those things that others besides Allaah have forbidden."

The link in content: Surah An'aam is linked to Surah Maa'idah because it also refutes the beliefs and actions of the Mushrikeen in some detail. Whereas Surah Maa'idah at first refutes the actions of the Mushrikeen, Surah An'aam discusses this only after refuting Shirk in "tasarruf". (This type of Shirk occurs when a person believes that a saint or another being besides Allaah possesses the ability to cause benefit or harm by some hidden means, without any agency).

A SUMMARY OF THE SURAH

Surah An'aam discusses detailed arguments against Shirk, presenting a gist of the argument afterwards.

From the beginning of the Surah up to verse 73, sixteen of the arguments against Shirk are mentioned. The arguments clearly establish that **only** Allaah can be relied on for assistance and that only He is in control of all things. With these arguments, the Surah makes it clear that all sacrificial offerings to beings besides Allaah are Haraam, be they by way of animals, foods grains, etc.

Surah An'aam makes mention of the strongest proofs that the Mushrikeen used to substantiate their beliefs. This is mentioned so that it becomes known that even their strongest argument is weak and unintelligible.

Among these arguments are various incidents of Ibraheem عليه السلام and another seventeen Ambiyaa. All these Ambiyaa opposed Shirk, propagated Towheed and supplicated only to Allaah, knowing that **only** He can be of assistance.

Besides these arguments, the Surah also discusses three additional subjects. These are:

- (1) Replies to seven doubts of the Mushrikeen. While some of these doubts have been mentioned in this Surah, others appear in other Surahs.
- (2) Surah An'aam teaches seven methods of presenting the message of Towheed to people, thus negating Shirk. These are mentioned from verse 14 up to verse 58. All these methods of presentation also serve as proofs against Shirk, proving that only Allaah can be summoned in times of need and that only He possesses knowledge of the unseen.
- (3) Seven reasons why the Mushrikeen refuse to accept the truth. These are mentioned from verse 53 up to verse 129. Each of these begin with the word "kadhaalik" ("**Thus**" or "**In this manner**").

The Surah also mentions various aspects like disobedience to parents, murder, infanticide, usurping the wealth of orphans, cheating in weights and measures, and many other vices and sins. This discussion terminates at verse 153 with the words, "**These are the things which Allaah has commanded you so that you may adopt Taqwa.**"

سُوْرَةُ الْاَنْعَامِ وَهِيَ ثَمَانُوْنَ اَيَّاتٍ وَخَمْسُوْنَ اٰيَةً

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

الْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ثُمَّ الَّذِیْنَ کَفَرُوْا بِرَبِّهِمْ یَعِدُّوْنَ ۝۱

1. All praise belongs to Allaah Who created the heavens and the earth and Who made multitudes (many forms) of darkness (evil) and a light (guidance). Then too the Kuffaar make equals with (ascribe partners to) their Rabb (by committing Shirk).

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰی اَجَلًا وَّاجِلًا مُّسَمًّیْ عِنْدَهُ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ۝۲

2. He is the One Who created you (your father Aadam ﷺ) from clay and then fixed a term (after which you will die). The term (when you will be resurrected) is fixed with Him (in His knowledge), then too you (Kuffaar) doubt (resurrection, little realising that the Being Who can create you from sand can certainly resurrect you again)!

وَهُوَ اللّٰهُ فِی السَّمٰوٰتِ وَفِی الْاَرْضِ یَعْلَمُ سِرُّكُمْ وَجَهْرُكُمْ وَیَعْلَمُ مَا تَكْسِبُوْنَ ۝۳

3. He is Allaah (Who is The Only One deserving to be worshipped) in the heavens and in the earth. He knows your secrets and what you make known and He knows what you earn (whatever actions you do, so act in accordance with the Shari'ah).

وَمَآ تَاْتِیْهِمْ مِّنْ اٰیَةٍ مِّنْ اٰیٰتِ رَبِّهِمْ اِلَّا کَانُوْا عَنْهَا مُعْرِضِیْنَ ۝۴

4. When any Aayah (verse or miracle) from the Aayaat (verses and miracles) of their Rabb comes to them (the Kuffaar), they turn away from it (refusing to believe it).

فَقَدْ کَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ یَاْتِیْهِمْ اَنْبَاؤُ مَا کَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ۝۵

5. Indeed they (like Aad and Thamud) have denied the truth when it came to them. Soon the news (the dreadful consequences) of what they mocked shall come to them (and they will regret what they did).

اَلَمْ یَرَوْا کَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّثُھُمْ فِی الْاَرْضِ مَا لَمْ یُنْکَرْ لَّکُمْ وَاَرْسَلْنَا السَّمَآءَ عَلَیْھُمْ مِّدْرَارًا وَجَعَلْنَا الْاَنْهَارَ تَجْرِیْ مِنْ تَحْتِھُمْ فَاَهْلَکْھُمْ بِذُنُوْبِھُمْ وَاَنْشَاْنَا مِنْۢ بَعْدِھُمْ قَرْنًا اٰخَرِیْنَ ۝۶

6. Have they (the Kuffaar like the Aad and Thamud) **not seen** (as they passed the ruins of past nations on their journeys) **how many nations We have destroyed before them, whom We had established on earth as We have not established you** (We had given them more might and resources than We have given you)? (Although) **We sent to them abundant rains and made rivers flow beneath them** (because of which they were very prosperous), **We then destroyed them** (the offenders) **because of their sins and created other nations after them.**

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كُلِّ فَتٍّ قُرْطَاسٍ فَلَمَّسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا لَنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ٧

7. If We reveal to you (O Muhammad ﷺ) **a Book** (divine scripture) **on paper that they** (people) **can touch with their hands** (as the Kuffaar request to see), **the Kuffaar will** (reject it and) **say, "This is nothing less than obvious magic."**

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ٨

8. They (the Kuffaar also) **say, "Why is an angel not sent to him** (to Muhammad ﷺ to verify that he is a prophet) **?" If We were to send an angel** (as they request and if they still refuse to accept that he is a Prophet), **the matter** (of their punishment) **will be decided and then they** (will be destroyed immediately and they) **will not be granted respite** (to repent).

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ٩

9. If We were to make him (the Prophet) **an angel** (as the Kuffaar request when they say that the Prophets are nothing more than human beings like themselves and should rather have been angels), **We would surely make him** (the angel in the form of) **a man** (because humans cannot see an angel in his true form) **and then cast the same doubt on them in which they find themselves** (they would then again say that the Prophet is merely a human being like themselves).

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ١٠

10. (O Muhammad ﷺ) Indeed Rusul before you were also mocked, then those who mocked were surrounded by (the punishment for) **that which they used to mock.**

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ١١

11. Say, "Travel on the earth and (by seeing the ruins of previous nations,) **see what was the outcome** (the ruins) **of those who rejected** (the message of their Prophets. In this manner you will learn from their experiences and will not repeat their mistakes)."

قُلْ لِّمَن مَّا فِي السَّمُوتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ١٢

12. Say, "To whom belongs everything in the heavens and earth?" Say (in reply), "To Allaah!" He has made mercy (towards His creation) incumbent (binding, compulsory) upon Himself (because of which He does not punish people immediately). He will certainly gather you all on the Day of Qiyaamah about which there is no doubt. Those who have cast (put) their souls to destruction (those who are destined to be destroyed) will not accept Imaan.

وَلَهُ مَا سَكَنَ فِي الْبَيْتِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

13. To Him belongs whatever lies still (rests) during the night and day (Allaah is the Creator and Master of everything). He is the All Hearing (hears everything in the noise of the day and in the silence of the night), All Knowing (knows and attends to the needs of all).

قُلْ أَغَيْرَ اللَّهِ اتَّخِذُوا وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

14. Say, "Should I take as a helper anyone else besides Allaah Who has created the heavens and the earth and Who feeds (all His creation) without Himself being fed (all need Him while He needs none)?" Say (O Rasoolullaah ﷺ), "Verily I have been commanded to be the first Muslim (to be the first to submit to Allaah's obedience) and not to be of the Mushrikeen."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

15. Say (O Rasoolullaah ﷺ), "If I disobey My Rabb (by worshipping others), I (also) fear the punishment of a tremendous day (the Day of Qiyaamah because no one is above the divine law)."

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَدَرَجَةٌ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

16. Allaah is indeed merciful to the one from whom punishment is averted (turned away). This (being saved from punishment) is clear (a great) success.

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. If Allaah afflicts (punishes) you with harm, there shall be none (not even a Prophet or saint) to remove it except Him. (On the other hand,) If He grants you good, then He has power over all things (and none can take the good away from you).

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

18. He is Mighty (has complete control) over His bondmen and He is the Wise, the Informed.

قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغْ أَيْتَكُمْ لَتَشْهَدُوا أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّى بَرِيءٌ مِّمَّا تُشْرِكُونَ ١٩

وقف الزم بالخطا

19. Say (O Rasullullaah ﷺ), "What thing offers the greatest testimony (to the truth of Rasullullaah ﷺ and Islaam)?" Say, "Allaah (offers the greatest testimony)! He is the Witness between myself and yourselves. This Qur'aan has been revealed to me so that I may warn you with it as well as (to warn) those whom it reaches (after you). Do you (Mushrikeen) really bear witness that there are other gods with Allaah?" Say (to them O Rasullullaah ﷺ), "I bear no such witness." Say, "He (Allaah) is but One Ilaah and I am certainly (totally) innocent of that (the idols) which you associate with Him (I openly express my aversion to all types of Shirk)."

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ٢٠

20. Those who have been given the Book (the Jews and Christians) recognise him (Rasullullaah ﷺ) like they recognise their own children (because of his description in their scriptures). Those who (because of their malice, pride, love for wealth, love for power, hide the truth) have cast their souls to destruction (they are destined to be destroyed) because they will not accept Imaan.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ٢١

21. Who can be more unjust than he who invents lies against Allaah (by saying that Allaah has partners) and rejects His Aayaat? Surely, the unjust ones (the Kuffaar and Mushrikeen) shall never succeed.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ٢٢

22. (Do not forget) The day when We shall gather them all together and then ask those who committed Shirk (who ascribed partners to Allaah), "Where are the partners (idols, heroes) that you claimed (were equal to Allaah)?"

تَمَّ لَكُمْ كُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ٢٣

23. Their only ploy (excuse to evade punishment) then will be to swear, "By Allaah our Rabb, we never committed Shirk!"

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ٢٤

24. See how they lie against themselves! That which they fabricated (their gods and heroes) shall be lost to them (in the Aakhirah and unable to help them in the least).

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمَةً
آيَةً لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءَهُمْ كِتَابٌ مِنْكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

25. Among them (the Kuffaar) are those who listen attentively to you (O Muhammad ﷺ when you recite the Qur'aan). (However) We have placed a veil on their hearts lest they should understand, and in their ears is a deafness (so that they do not hear with the intention of accepting). Even if they see every Aayah, they will not believe in it; to the point that the Kuffaar will (actually) come to debate (dispute) with you saying, "This (Qur'aan) is merely fables (false stories) of the old (ancient) people."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

26. They forbid (others) from it (from the Qur'aan and from following Rasulullaah ﷺ) and they themselves avoid it. They destroy only themselves (by doing this because they will suffer the punishment for it), but they take no notice of it (they do not understand their loss).

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا لَوْلَا إِلَهُنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

27. If only you could see (the time) when they will be made to stand over the Fire (of Jahannam) and they will say, "O dear! If only we could be returned (to the world), we would not reject the Aayaat of our Rabb and we would be from among the Mu'mineen!"

بَلْ بَدَأَهُمْ مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَتُورَدُّوَالْمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

28. In fact, that (knowledge of punishment for the Kuffaar) which they used to hide (from others) would become clear to them (on the Day of Qiyaamah). If they were to be sent back (to the world), they would (again) return to what had been prohibited to them (they would commit Shirk again) and they truly are liars (because they will not fulfil their promise to be Mu'mineen if ever they were returned to the world).

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

29. They (the Kuffaar) say, "This is merely our worldly life (to enjoy, so eat, drink and be merry) and we will not be raised (resurrected on the Day of Qiyaamah)."

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبَّنَا قَالِ فُذُّوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

30. If only you could see *(the time)* when they will be made to stand *(by force)* before their Rabb. He will say, "Is this *(resurrection)* not the truth?" *(Expecting mercy,)* They will reply, "Indeed, by our Rabb!" He will tell them, "Taste the punishment because you committed kufr *(in the world).*"

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتُنَا عَلَىٰ مَا قَرَضْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣٠﴾

31. Undoubtedly those people are losers *(ruined)* who deny meeting with Allaah until, when the Hour *(Qiyaamah)* suddenly comes and they cry out, "O dear! How much do we regret our negligence *(towards Allaah's commands)* in the world!" They will bear the burden *(responsibility)* of their sins on their backs. Alas! Evil indeed is that which they bear *(because it will be the cause of terrible punishment for them).*

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣١﴾

32. The life of the world *(besides those things done to please Allaah)* is but play *(pastime)* and sport and most certainly the home of the Akhirah is best for those with Taqwa *(those who realise that the Akhirah is their true home).* Do you not understand?

قَدْ نَعْلَمُ إِنَّهُ لِيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَايَاتِ اللَّهِ يَبْجِدُونَ ﴿٣٢﴾

33. (O Muhammad ﷺ) We know well that their talks *(the rejection of the Kuffaar)* grieve you. Indeed they do not reject you *(they do not regard you as a liar because they know that you are not one),* but these oppressors deny the Aayaat of Allaah.

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كُذِّبُوا وَادُّوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَّبَائِ الْمُرْسَلِينَ ﴿٣٣﴾

34. Without doubt, many Rusul before you were rejected *(by their nations)* but they bore the rejection with patience and they were harassed until Our assistance *(unseen aid)* reached them *(Therefore, you should exercise patience until Our assistance reaches you).* There is none to alter the words *(decrees and promises)* of Allaah. Some narratives of the Ambiyaa have certainly come to you *(by which you may be encouraged and by which your heart may be put at ease).*

وَإِنْ كَانَ كِبَرُكَ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَاتِّبِعْهُمَا بِآيَةِ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٤﴾

35. (O Muhammad ﷺ) If their turning away (from Islaam) is difficult for you (because of your concern for them) then, if you are able to do so, search for a tunnel (shaft) into the earth or a ladder to the sky and bring forth a miracle for them (since you cannot do this, you will have to exercise patience until Allaah deals with them). If Allaah willed, He would have gathered them all upon guidance (but, He did not desire to do so). So do not be of the uninformed ones (and do not worry about them).

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ تَمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٥﴾

وقد نزل القرآن
وعلى بعض
الأنبياء
وكانوا
يعلمون

36. Only those who listen (to you with the intention of believing) will accept (your call to Imaan. Do not expect everyone to accept Imaan). As for the dead (those who do not listen with the intention of accepting), Allaah shall raise them (after their deaths) and then they will be returned to Him (to account for their deeds).

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٦﴾

37. They (the Kuffaar) say, “Why does a sign (miracle) not come to him (Rasulullaah ﷺ) from his Rabb?” Say, “Verily Allaah is able to send a sign (at any time), but most of them do not know (that seeing a miracle is not always good because they will be almost immediately destroyed if they refuse to believe the miracle).”

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يُطِيرُ بِجَنَاحَيْهِ إِلَّا أُمِّرَ مَعَكُمْ مَا فَطَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٧﴾

38. Every creature on the earth and every bird flying with its two wings are nations (communities) like yourselves (because Allaah has also predestined their sustenance and their experiences). We have not omitted (to record) anything in the Book (the Lowhul Mahfoodh). Then (after passing their lives in this world) they (all creatures, birds, etc) shall be gathered to their Rabb (on the Day of Qiyaamah when even oppressive animals will be made to pay for their oppression).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْهُمْ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٨﴾

39. Those who deny Our Aayaat are deaf and dumb (unable to hear and see the truth and lost) in a multitude of darkness. Allaah sends astray whom He wills and He shall place whom He wills on the straight path (Islaam).

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

40. Say (to the Mushrikeen), “Tell me, if Allaah's punishment has to strike you or if the Hour (Qiyaamah) has to dawn upon you, will you then call any (god to assist you) besides Allaah if you are truthful?” (If you are truthful, will you admit that you can call on none but Allaah to assist you?)

٤١

بَلْ إِلَٰهَ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

41. No, you will call only for Him (Allaah) and, if He wills, He will remove the calamity (misfortune) for which you call Him, after which you will forget those (idols and gods) whom you ascribe as partners (to Him).

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَا مِنْهُمُ الْبَاسَاءَ وَالضَّرَّاءَ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾

42. Indeed We have sent (Ambiyaa) to the nations (communities) before you, then (when the people rejected the Ambiyaa and their message) We afflicted them with hardships (misery) and difficulties (pain) so that they may humble themselves (and accept the message of the prophets).

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

43. Why was it then that they did not show humility when Our punishment afflicted them? Instead, their hearts hardened (unable to submit to Imaan) and Shaytaan beautified (made most tempting) their (evil) actions for them (causing them to commit more sins).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

44. When they forgot the advice given to them, We opened to them the doors to all (good) things. When the time came that they rejoiced over what was given to them, We suddenly gripped hold of them (punished them), leaving them despondent (having no hope of ever recovering the bounties they lost).

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

45. Thus the roots of the oppressive (wrongdoing) people were cut (none survived). All praise is for Allaah, the Rabb of the universe (Who assisted His Ambiyaa and those who followed them to remove the tyrants and oppressors).

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ ۚ أَنْظَرِكُمْ قُلْ نَصْرِيَ الْأَيْتِ ثُمَّ هُمْ يَصْذُقُونَ ﴿٤٦﴾

46. Say, "Tell me, if Allaah snatches away your hearing and your sight and seals your hearts, which Ilaah besides Allaah can restore them to you?" See how We explain to them the Aayaat (proving that Allaah is the One and Only Ilaah), still they turn away (refusing to submit).

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

47. Say, "Tell me, if Allaah's punishment afflicts you suddenly or openly (when you are expecting it), will anyone besides the wrongdoers (unjust and transgressing) be destroyed (it will certainly be only the wrong-doers who will suffer)?"

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

48. We have sent the Ambiyaa only as carriers (bearers) of good news (that the Mu'mineen will be successful) and as warners (to warn people about the punishment in store for the Kuffaar). So whoever has Imaan and reforms (their beliefs and behaviour), no fear shall overcome them (on the Day of Qiyaamah), nor shall they grieve (be sorrowful about their past).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يُمْسِكُهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

49. As for those who reject Our Aayaat, punishment shall afflict them because they sin (disobeyed).

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

50. (O Muhammad ﷺ!) Say (to the people), "I do not say to you that I possess the treasures of Allaah (from which I can give you whatever you want), nor do I have knowledge of the unseen (because only Allaah has this knowledge), nor have I told you that I am an angel (because all the Ambiyaa are humans). I follow only what has been revealed to me." Say, "Can a blind person (a Kaafir) be equal to the one who sees (to a Mu'min) ? (Never!) Do you not ponder (reflect about this and realise that you ought to bring Imaan into your hearts)?"

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

51. Use it (the Qur'aan) to warn those who fear that they will be gathered before their Rabb without any helper (support) or intercessor (mediator for the wrongdoers), so that they may grow concerned (about their plight and forsake all sins).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

52. (When some respectable Mushrikeen told Rasulullaah ﷺ that they will listen to him on condition that he removes the poor Sahabah ؓ from his gathering, Allaah instructed Rasulullaah ﷺ saying,) **Do not drive away those (poor Sahabah ؓ) who call (worship) their Rabb morning and evening, seeking His pleasure. You are not accountable (responsible) at all for them (for their inner condition), nor are they (just as they are not) at all accountable (responsible) for you; (there is therefore no reason) that (permits) you (to) drive them away and (and for you) become of the wrong-doers (by doing this).** (Since you have no knowledge of the inner conditions of their hearts, you have no reason to drive them out of your gatherings.)

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٢﴾

53. In this manner (as these people do not wish to associate with those of lower social standing) We use some (people) to test others so that they (the upper class) say, “Are these (lower classes) the ones whom Allaah has blessed from among us (by guiding them to Islaam instead of us) ?” Allaah knows well who the grateful ones are (and Allaah shall guide them to the straight path regardless of their social standing).

وَإِلَّا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِالْآيَاتِ فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ كَمَلَ مِنْكُمْ سَوْءٌ بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. When those who believe in Our Aayaat come to you, then say to them, “Peace be upon you. Your Rabb has made mercy (for you) compulsory upon Himself. The fact is that whichever one of you sins out of ignorance (all sins are committed out of ignorance because no person will sin if he really knows the punishment for the sin) and then repents and (makes) amends (for his sin), (he should remember that) Allaah is Most Forgiving, Most Merciful (Allaah will therefore forgive him).”

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٤﴾

55. In this manner (as We have clarified Aayaat before) We clarify Aayaat so that the path (way) of the criminals (sinners) may be made clear (and people may be able to stay away from this misleading path).

قُلْ إِنِّي نَهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٥﴾

56. Say (to the Kuffaar), “I have been prohibited (by revelation, wisdom and nature) from worshipping those (gods and idols) that you call upon (that you worship) besides Allaah.” Say, “I do not follow your wishes (and will not worship what you want me to worship), for then I shall go astray and will not be of the rightly guided ones.”

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَكَذَّبْتُمْ بِهِ ۖ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٦﴾

57. (O Muhammad ﷺ) Say (to the Kuffaar), “Verily I am on a clear proof (Towheed) from my Rabb, whereas you have rejected Him (by committing Shirk). I do not have (control of) that (punishment) which you seek to hasten. Decisions (to reward and to punish) rest only with Allaah (and He will decide whether to and when to punish). He declares (describes) the truth and is the best of all those who make decisions.”

قُلْ لَّوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ٥٧

58. Say, “If I had (control of) what (punishment) you seek to hasten, the matter would have been decided between us (because I would have allowed the punishment to destroy you a long time ago to be rid of your harassment). (However) Allaah knows best who the oppressors (unjust) are (and He will punish them whenever He decides).”

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا سُقِطَ مِنْ رِيقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ٥٨

59. With Him are the keys (the knowledge) of the unseen, about which none besides Him has any knowledge (exclusive to Allaah). He knows what is on the land and within the oceans. He is (even) Aware of every leaf falling from a tree. Every grain in the darkness of the earth and every moist and dry thing is (recorded) in the clear Book (the Lowhul Mahfoodh).

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٥٩

60. He is the One Who raises your souls (from your bodies) by night (when you sleep), knows what you do by day and awakens you (after your sleep) to complete the fixed term (of your life). Then (after you die) to Him is your return and He shall inform you of (hold you accountable) what you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ٦٠

61. He is Mighty (has control) over His bondsmen and sends guardians (angels) to you (some to protect you from calamities and others to record all your deeds) until the time comes when death overtakes any of you. Then Our messengers (the angels of death) extract his soul without neglect (without neglecting their duty).

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ أَلَا لَهُ الْحُكْمُ ۖ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ٦١

62. Then they (the souls) are returned to Allaah, their True Master (when they will be judged). Lo! Judgement is His (exclusively) and He is the fastest of those who take reckoning (without any difficulty).

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً ۚ لَّيِّنَ أَنْجِئْنَا مِنْ هَٰذِهِ لَنُكَوِّنَنَّ مِنَ الشَّكِرِينَ ﴿٦٢﴾

63. Say, "Who shall rescue you from the darkness of the land and sea when (overcome with difficulty), humbly and secretly, you call (pray) to Him saying, 'Most surely if You save us from this (difficulty), we will definitely be of the grateful ones (the Mu'mineen.)'"

قُلِ اللَّهُ يُنَجِّيكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُّشْكُرُونَ ﴿٦٣﴾

64. Say, "Allaah shall rescue you from it (from the difficulty you find yourself in) and from every other difficulty, yet you ascribe partners to Him!"

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ ۚ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٤﴾

65. Say, "He (Allaah) is Capable (all powerful) of sending to you a punishment from above (such as a hurricane) or from beneath your feet (such as an earthquake), or (He is also Capable of) mixing you into various groups and then letting you taste each others brutality (when you fight each other in war)." See how We explain the Aayaat so that they understand (the coming of the punishment or the Quraan).

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۖ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٥﴾

66. Your people deny this (Qur'aan) when it is the truth. Tell them, "I have not been put in charge of you (to force you to do as I say. Just as the choice is yours, so too are the consequences)."

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٦﴾

67. There is a fixed time (set) for every event and you shall soon come to know (when the time of your punishment arrives. My duty is only to warn you).

وَإِذْ أَرَأَيْتَ الَّذِينَ يُخَوِّضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُبْسِتُكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٧﴾

68. When you see those who engross themselves (by mocking and finding fault) with Our Aayaat (Our verses, laws, commands), then turn away from them until they engage in some other talk. Should Shaytaan cause you to forget (to leave their company), then after recalling (the command to leave them), do not sit with the unjust people (this is a principle rule).

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ شَيْءٌ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

69. Those with Taqwa are not at all accountable for them (for those who mock and find fault with the Aayaat of Allaah), **but** (it is their duty if they have the ability) **to advise** (those who finding fault) **so that they abstain** (from their evil ways).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ قَدْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

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70. Leave those people alone who regard (what ought to be) **their religion (Islam) as a play and sport** (who make a mockery of it) **and whom the worldly life has deceived. Use it** (the Qur'aan) **to advise** (people) **so that a soul is not detained** (held back to suffer punishment) **because of its** (evil) **deeds. There shall neither be any helper nor intercessor for it** (to save the soul from punishment) **besides Allaah. Should it** (the soul) **offer every payment** (to save itself from punishment in the Aakhirah), **it would not be accepted from it. These are the ones who have been detained because of their actions. They shall have a drink of boiling water and an unbearable punishment because they used to commit kufr.**

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَمْرُنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

71. Say, “Leaving Allaah, should we call (pray) **to that** (gods and idols) **which can neither benefit us nor harm us and** (should we) **turn back on our heels** (and become Mushrikeen again) **after Allaah had guided us** (to Islam)? **Should we be like he whom Shaytaan had deviated from the path in a forest, leaving him bewildered** (confused and scared, unable to find his way) **when he has companions calling him to guidance** (to the right path, saying), 'Come to us!' ?” **Say, “Verily only the guidance of Allaah is** (true) **guidance and we have been commanded to surrender** (ourselves) **to the Rabb of the universe, ...**

وَأَنْ أَقِمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

72. ...to establish salaah and to adopt Taqwa. He is the One to Whom you will be gathered (for accountability on the Day of Qiyaamah).”

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

73. He is truly the One Who created the heavens and the earth. (Do not forget) The day when He shall say, "Be!" and it will be (the Day of Qiyaamah, after which He will command people to rise from their graves and they will rise). His speech is the truth and kingdom (of everything) shall be His on the day when the trumpet is blown. He is the Knower of the unseen and the visible and He is the Wise, the Informed.

وَأَذَّكَ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِزْرَ أَتَتَّخِذُ أَصْنَامًا إِلَهَةً ۚ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ ﴿٧٤﴾

74. (Keep in mind the time) When Ibraheem ؑ told his father Aazar, "Do you take idols (which you yourself make) as your gods? I see that you and your people are certainly in manifest (clear) error."

وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلِكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ الْمَوْفِقِينَ ﴿٧٥﴾

75. In this manner (as We showed Ibraheem ؑ the error of the ways of his people) We showed Ibraheem ؑ the kingdoms of the heavens and the earth so that (by witnessing Allaah's power,) he could become of those convinced (about the Oneness and greatness of Allaah and pass it on to others).

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ ﴿٧٦﴾

76. When the night covered him, he saw a star. He said (to those who worshipped the stars), "Can this be my Rabb?" But when it set (disappeared) he said, "I do not like things that set (because a Rabb cannot be absent when one needs Him)."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

77. When he saw the moon shining, he said, "Can this be my Rabb?" But when it set, he said (to the people), "If my Rabb does not guide me I shall surely become of those who have gone astray." (By saying this, he indicated to the people that they were astray and in need of guidance.)

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي ۖ هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمُوا لِي بِرَبِّي ۚ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

78. When he saw the sun shining he said, "Can this (then) be my Rabb? This is the greater (than the stars and the moon)!" But when it set he said, "O my people, indeed I am innocent of the things that you ascribe (as partners to Allaah)."

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

79. “Verily, I have turned my face *(my devotion and worship)* to only that Being Who created the heavens and the earth, as a Haneef *(one who does not incline towards any deviation but inclines to the straight way, which is the path Allaah sanctions)* and I am not from the Mushrikeen.”

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

80. His people debated with him. He said, “Do you debate with me concerning *(the Oneness of)* Allaah, when He has guided me *(to the truth)*? I do not fear what *(idols)* you ascribe as partner to Him, *(because they can do me no harm)* unless my Rabb wills something *(to harm me, for then it most certainly will)*. The knowledge of my Rabb surrounds everything *(He knows everything)*. Will you not take heed *(and have Imaan)*?”

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

81. “How can I fear that which you associate as partners *(to Allaah, which can neither do good nor harm)* when you do not fear *(the punishment that will afflict you because of the fact)* that you ascribe such partners to Allaah, regarding whom He has not revealed any permission *(authority)* to you *(to worship them)*? So which of the two groups *(you or we)* are more worthy of safety *(from punishment)* if you have knowledge?” *(If you have any knowledge, you would know that we are safe from Allaah's punishment because of our beliefs. You should therefore be following us.)*

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

82. Those who have Imaan and do not mix their Imaan with wrong-doing *(all types of Shirk)*, only such people will have safety *(from punishment and from worries)* and only they are rightly guided.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

83. This is Our *(strong)* argument *(to prove Towheed)* that We gave to Ibraheem عليه السلام *(to use)* against his nation. We raise the stages of whoever We wish *(in respect of their knowledge and wisdom)*. Verily your Rabb is the Wise, All Knowing.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمَنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

84. We gifted him *(Ibraheem عليه السلام)* with *(a son)* Is'haaq عليه السلام and *(a grandson)* Ya'qoob

عَلَيْهِمَا, both of whom We guided. We guided Nooh عَلَيْهِ, before (Ibraheem عَلَيْهِ) and from his progeny (we guided) Dawood عَلَيْهِ, Sulaymaan عَلَيْهِ, Ayyoob عَلَيْهِ, Yusuf عَلَيْهِ, Moosa عَلَيْهِ and Haroon عَلَيْهِ. In this manner (as We rewarded the others) We reward those who do good.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

85. And (We also guided and rewarded) Zakariyya عَلَيْهِ, Yahya عَلَيْهِ, Isa عَلَيْهِ and Ilyaaas عَلَيْهِ, all of whom were from the righteous (servants of Allaah).

وَأِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾

86. And (We also guided and rewarded) Ismaa'eel عَلَيْهِ, Yasa عَلَيْهِ, Yunus عَلَيْهِ and Loot عَلَيْهِ. Each of them We favoured above the (people of the) universe (by making them all Ambiyaa).

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَأَخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

87. And from their forefathers, progeny and brothers (were many whom We guided and favoured by making them Ambiyaa as well). We chose them and guided them to the straight path.

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمَ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

88. This (Deen of Islaam to which Allaah guided them) is Allaah's guidance by which He guides whom He wills from His bondsmen. If (it is assumed that) they commit Shirk, then all their actions will be destroyed (because Shirk cannot be tolerated).

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّا يَسْوَأُ بِهَا يَكْفُرِينَ ﴿٨٩﴾

89. These (Ambiyaa) are the ones to whom We have granted the Book (the various divine scriptures), wisdom and Prophethood. If the people of the present times reject this (what was given to the Prophets), then (it will not harm us at all because) We shall entrust it to (other) people who will not reject it.

أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

90. These (Prophets) are the people whom Allaah has guided, so follow their guidance (teachings). Say, "I do not ask you payment for it (for the Qur'aan. If you reject it, the loss is your own while I have nothing to lose). It is but a reminder for the (people of the) universe."

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ
مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجَاجَلُونَهُ فَإِطِيسَ بُدُّهَا وَتُخَفُونَ كَثِيرًا وَعُصِمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا
آبَاؤُكُمْ قُلِ اللَّهُ تَعَزَّزَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ^{٩١}

91. They (the Jews) have not recognised (the power and worth of) Allaah as they should have done when they said, "Allaah has not revealed anything to any human being." Say (to them), "Then who has revealed the Book that Moosa عليه السلام brought as a light and guidance for people? You placed (compiled) it in various pages that you showed (to others), but much of it you hid away (from people). You were taught such things that neither you nor your forefathers had knowledge of." Say (to them), "Allaah (revealed all of this) !" and then leave them to play their (foolish) games (after you have preached the message to them, leave them to do as they please because your duty has been done).

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أَلَمَ الْقُرَىٰ وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ
يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ^{٩٢}

92. This (Qur'aan) is the Book that We have revealed (to you, O Muhammad ﷺ), which is most blessed, which confirms that (the scriptures) which was before it so that you may warn the people of "The Mother of all Villages" (Makkah) and those around it (the rest of the world). Those who are convinced of the Aakhirah believe in it (the Qur'aan) and are particular about (performing) their salaah (regularly, for they anxiously await the life after death).

وَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا
أَنزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ
عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ^{٩٣}

93. Who can be more unjust than he who invents lies about Allaah and says, "Revelation comes to me (I am a Prophet of Allaah)," when no revelation comes to him at all (he is not a Prophet)? And (who can be more unjust than) he (who) says, "I shall soon reveal the same as that (Qur'aan) which Allaah has revealed." If only you could see the unjust ones in the pains (agonies and pangs) of death, with the angels (of death) stretching out their arms (to receive their souls saying), "Deliver (give) up your souls! Today you shall suffer a humiliating punishment because you used to speak lies about Allaah (by ascribing partners to Him) and because you were too arrogant (proud) to accept the Aayaat of Allaah."

وَلَقَدْ جِئْتُمُونَا فِرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفْعَاءَ
كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ^{٩٤}

94. (The Kuffaar will be told on the Day of Qiyaamah) “Undoubtedly you have come to Us alone (without your wealth and families) as We created you the first time (at birth) and you have left behind your backs (in the world) what (bounties and luxuries) We had blessed you with. We do not see (with you) your intercessors (your gods and idols) whom you claimed had a share in you (in your worship). Indeed your relations (bond of friendship and idolisation) have been cut off and what you claimed (that your idols will intercede for you) has been lost to you.”

إِنَّ اللَّهَ فَلِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمْ اللَّهُ فَالِقُ تُوَفُّوْنَ ۝٩٤

95. Undoubtedly Allaah is the One Who splits the seed and the date stone (causing them to sprout). He extracts (brings forth) the living from the dead (such as a chicken from an egg or a Mu'min from a Kaafir) and the dead from the living (such as an egg from a hen or a Kaafir from a Mu'min). This is Allaah! So where are you wandering (going) astray?

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝٩٥

96. He causes the dawn to break, made the night a (time of) rest and fixed orbits for the sun and the moon (according to which they travel). This is the arrangement of The Mighty, The All Knowing.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝٩٦

97. It is He Who made the stars so that you may be guided by them (so that you are able to find your route when you travel) in the darkness of the land and (especially in) the ocean. Indeed We have explained the Aayaat (signs) for the knowledgeable ones (so that they may recognise Allaah).

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۝٩٧

98. It is He Who created you from a single soul (Aadam ﷺ), after which (He places you in) a place where you will stay (for a longer period - Jannah or Jahannam) and a place where you are kept in trust (for a shorter period - the world/the grave). Indeed We have clearly clarified the Aayaat for people who have intelligence (who use their intelligence to ponder and think about Allaah's Aayaat).

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ۝٩٨

99. It is He (Allaah) Who sends rain (water) from the sky, then by it (by the rain) He extracts

(from the ground) the sprout of everything (every plant), thereafter extracting greens (green stalks) from this (sprout). Then from these (green stalks) We bring forth grains that are stacked one on top of another (with every one of these grains having the ability to grow into a complete plant bearing many more grains). From the spadix (a small stalk with little flowers enclosed in a leafy covering called a spathe) of the date palm, We extract branches that hang low (heavy because they are laden with dates) and (We also germinate) orchards of grapes, olives and pomegranates, some of which are alike (in growth and looks), while others are not alike. Look at its fruit as it grows and ripens (as it develops from something worthless into something valuable). Indeed there are Aayaat in this for the people who have Imaan.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

100. Yet (despite witnessing these signs of Allaah's power and greatness) they regard the Jinn as partners to Allaah whereas He had created them (How can creation be worshipped instead of the Creator?). And (in addition to this) they invent sons and daughters for Him without knowledge (out of ignorance). He is Pure from these things and Exalted above (for superior to) what they ascribe.

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

101. He created (from nothing) the heavens and the earth (without an existing model). How can He have children when He has no wife? He created everything and has knowledge of everything.

ذِكْرُ اللَّهِ رَبِّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

102. This Allaah is your Rabb! There is no Ilaah but Him, the Creator of all things, so worship Him (for He Alone is worthy of worship). He is Watchful (guardian) over all things.

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

103. Visions (of people in this world) cannot grasp Him, but He can grasp (is Aware of) all (that the visions (of people see)). He is the (Knower of all that is) Most Subtle (and can therefore not be seen in this world), the Informed.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ ﴿١٠٤﴾

104. The means (ways) of insight (with which man can understand Allaah's power) have undoubtedly arrived from your Rabb. Whoever will (use them to) see (the truth, to recognise Allaah and to bring Imaan), it shall be for himself (for his own benefit) and whoever (has a heart that) is blind, it shall only be to his detriment (loss). I (Rasulullaah ﷺ) am not a watcher (guard) over you.

وَكَذَلِكَ نَصْرِفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

105. In this manner (as We have explained everything else to you) **We have explained the Aayaat** (from all angles) **so that** (amazed by the detail) **they** (the Kuffaar) **say**, “**You** (must) **have studied** (learnt it from someone else),” **and** (We have clarified everything to you) **so that We may make it clear to those who have knowledge** (those who have understanding).

إِشِيعْ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

106. (Regardless of what others say,) Follow the revelation that your Rabb has sent to you. (Remain steadfast on the most important belief of this revelation which is the fact that) **There is no Ilaah but Him.** **And** (when doing this,) **ignore the Mushrikeen** (because they will try to distract you from your objectives and because of their rejecting attitude).

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

107. If Allaah had willed, they (the Mushrikeen) **would not have ascribed partners** (to Allaah). (However, their persistent Shirk should not grieve you, O Muhammad ﷺ because) **We have not made you a watcher** (guard) **over them and you are not responsible for them** (your only responsibility is to convey the message of Islaam to them).

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

108. Do not insult (abuse, swear) **those whom they** (the Mushrikeen) **worship instead of Allaah, for then they shall insult** (speak ill of) **Allaah out of enmity and without knowledge** (without realising the consequences of their actions). **In this manner** (as We have made the gods of these people seem great to them) **We have beautified** (decorated) **the actions of every nation for them** (because of which they continue doing what they do). **Then** (after death) **they shall return to their Rabb and He will inform them of what they used to do** (and either reward or punish them).

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

109. They (the Kuffaar of Makkah) **swear earnest oaths by Allaah that if an Aayah** (a miracle that they desire, like turning Mount Safa into gold) **comes to them from Allaah, they will definitely accept Imaan.** **Say**, “**Aayaat** (miracles) **are only with Allaah** (a Nabi can only display a miracle when Allaah wills).” **How do you know** (O Rasoolullah ﷺ, how can you be sure) **if they will accept Imaan when an Aayah** (miracle) **comes to them?** (Only Allaah knows whether they will accept Islaam by witnessing a miracle. It is therefore only He Who can decide whether they should be shown a miracle or not.)

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝١١٠

110. We shall overturn their hearts (so that they do not accept the truth) **and their eyes** (so that they do not see the truth) **just as they did not have Imaan the first time** (because they did not believe the first time) **and (We shall) leave them wandering blind (astray) in their stubbornness** (in their arrogance).

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ بَجْهَلُونَ ۝١١١

111. Undoubtedly if We send the angels down to them (the Mushrikeen) **or if the dead speak to them** (as they requested) **or if We gather everything** (including Jannah and Jahannam) **before them** (to see for themselves), **they are unlikely to accept Imaan** (despite all these miracles) **except if Allaah wills** (they will become Mu'mineen only if Allaah wills). **However, most of them behave ignorantly** (by demanding to see miracles, knowing well that they have no interest in accepting Imaan but are only offering dishonest excuses).

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ۝١١٢

112. In a like manner (just as these people are your enemies, O Muhammad ﷺ) **We have appointed for every Nabi enemies** (forces of evil) **who are Shayaateen from among humans and Jinn.** **Some of them** (the Jinn Shayaateen) **whisper to others** (to the human Shayaateen) **things that seem good but** (are intended to) **deceive.** **If your Rabb wills, they will not do so** (However, Allaah allows this to take place for good reason). **So leave them** (to their falsehood) **and whatever they dream up** (do not concern yourself with them because Allaah will deal with them as and when He wills).

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ۝١١٣

113. (They whisper to each other) So that the hearts of those who disbelieve in the Aakhirah are inclined to it (to what they say), **so that they grow fond of it** (inclined to glib talk) **and so that they may engage in** (continue doing) **those (evil) things** (like following deceiving speech and worldly lusts) **that they do** (to cause further harm to the Prophets, their followers and their religion).

أَفْغِيرِ اللَّهُ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۝١١٤

114. (O Muhammad ﷺ, say to the Ahlul Kitaab, why) Should I seek another judge besides Allaah (to judge between myself and yourselves) **when He has revealed the Book** (the Qur'aan) **to you in**

detail (distinctly making it clear to you that I am His Nabi because no man can ever compile such a masterpiece) ? Those to whom We have given the Book (the Jews and the Christians) know that it (the Qur'aan) is revealed with the truth from their Rabb, so do not ever become of the doubtful ones.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

115. The words of your Rabb (detailing laws and other matters) have been completed (perfected) in truth and justice (the truth is guarded). There is none to alter His words and He is the All Hearing, the All Knowing.

وَأِنْ تَطَّعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

116. If you follow the majority on earth (the Kuffaar) they will deviate you (mislead) from Allaah's path (from Islaam). All they follow are their guesses (their own ideas and concepts) and lies (their beliefs have no substance).

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

117. Undoubtedly your Rabb knows best who has strayed from His path and He knows best who are the rightly guided ones (He is therefore best able to judge between people).

فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

118. Eat from (the meat of) that (animal) on which the name of Allaah was taken (when it was slaughtered) if you (truly) believe in His Aayaat (order and command).

وَمَا لَكُمْ أَلَّا تَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّوا إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

119. What is the matter with you that you do not eat from that (meat) on which Allaah's name was taken (when the animal was slaughtered) when He has explained to you (in many verses such as verse 145 of this Surah) what is forbidden (for you to eat) ; (these things are Haraam) except for that (situation in) which you are forced to eat (them to avoid starving to death). There are certainly many who, because of their (carnal) desires, lead others astray without knowledge (without any reliable assurance to rely on). (However, they will not be able to escape without punishment because) Undoubtedly your Rabb knows best those who over step the limits (just as He know who the wrong-doers are).

وَذُرُوا ظَاهِرَ الْأَثَمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثَمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

120. Give up open (exposed) and secret (hidden) sins. Certainly those who commit a sin will soon receive (in the Aakhirah) the punishment for what they do.

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرِ اللَّهُ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيُوْحِيَنَّ إِلَىٰ أَوْلِيَٰهِمْ لِجَادِلْكُمْ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٠﴾

121. Do not eat from (the meat of) that (animal) on which Allaah's name was not taken (when it was slaughtered). This (eating such meat) is undoubtedly a sin. Without doubt, the Shayaateen whisper evil into the hearts of their friends (the Kuffaar) so that they dispute with you. If you follow them, you shall certainly be among the (associates of the) Mushrikeen.

أَوْ مَن كَانَ مَيِّتًا فَاحْيِيْنَهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَاجٍ
مِّنْهَا كَذَلِكَ يُزَيِّنُ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

122. Is he who was dead (as a Kaafir), then We granted to him life (guided him to Islaam) and gave him a light (Imaan) by which he may walk among people (not) better than someone (a Kaafir) like him who is in a multitude of darkness (kufr and sin) from which he will not come out (who will die as a Kaafir) ? In this manner (as We have beautified Imaan for the Mu'mineen) We have beautified (decorated) for the Kaafiroon (those captivated by satanic seduction) the actions that they do.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرِمُجْرِمِيْهَا لِيَمْكُرُوا فِيْهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا
يَشْعُرُونَ ﴿١٢٢﴾

123. Thus (just as We have made the sinners, the prominent people of Makkah and the ringleaders, not too have) We made the prominent ones in every town the sinners so that they may plot there (to stop others from accepting Imaan and to involve them in sin). They plot against only themselves (because they will be punished for it) but they do not realise (understand) this.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ ۗ سِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ لِّمَا كَانُوا يَمْكُرُونَ ﴿١٢٣﴾

124. When an Aayah (sign, verse, miracle) comes to them (to prove that Rasoolullah ﷺ is Allaah's true Prophet) they (the Kuffaar) say, "We will not accept Imaan until we are given what was given to the Rusul of Allaah (unless revelation comes directly to us or we are given a complete scripture) !" Allaah knows best where He wishes to place His message (Allaah knows who qualifies to be His Rasool and where to send him). Soon disgrace (humiliation) and a frightful (severe) punishment shall strike the sinful ones because of their plotting (their evil plans and cunning devices).

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

125. Whoever Allaah wishes to guide, He expands (opens) his bosom (kept) for Islaam (by placing the light of Imaan into it). (On the other hand,) Whoever He desires (wills) to send astray, He narrows (by means of evil) and constricts his bosom (by means of such sinful ideas so that it cannot accept Imaan) as if he is (a person who is) climbing into the sky (having great difficulty breathing because of a lack of oxygen). In this manner (as such a person experienced great difficulty) Allaah places impurity (punishment, His curse or Shayaateen) on those who do not have Imaan.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾

126. This (path of Muhammad ﷺ) is the straight path of your Rabb (submission to Allaah and rejected false interpretation). We have certainly clarified the Aayaat for those who will pay attention to the advice (those who observe the Aayaat).

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

127. Theirs shall be an abode of peace by their Rabb (in Jannah) and He is their Protecting (helping) Friend because of the (good) works that they carried out (in the world).

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا لِمَعْشَرِ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوٍ لَكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

128. (Do not forget) The day when We shall gather them all (all men and Jinn and then say), “O assembly of Jinn! You certainly took a large group of humans (as your followers by misleading them).” Then their human friends will say, “O our Rabb, we derived benefit from each other and (ultimately) we reached the fixed term (death and Qiyaamah) that You had fixed for us.” He (Allaah) shall (tell the angels to) say, “Your abode will be the Fire, where you (the polytheists) shall live forever, except those whom Allaah wills (that they should leave Jahannam after a while because of their Imaan. Such people will eventually enter Jannah). Certainly your Rabb is The Wise, The All Knowing.”

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

129. In a like manner (as We have made some humans the friends of some evil Jinn) We make some of

the oppressors companions of others because of the (evil) deeds that they perpetrate (sinners committing the same sin will suffer the same punishment in the Aakhirah).

يَمْعَشَرُ الْجِنَّ وَالْإِنْسِ الْمَرِيَاتِكُمْ رَسُولٌ مِّنْكُمْ يَقْصُونَ عَلَيْكُمْ آيَاتِي وَيُنْذِرُونَكُمْ لِقَاءَ
يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ
أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

130. (Allaah will ask on the Day of Qiyaamah,) “O assembly of Jinn and mankind! Have Rusul from among you not come to you relating My Aayaat to you and warning you about the meeting of this day?” They will say, “We testify against ourselves (the Rusul had certainly come to us, but we rejected their message) !” The life (comfort and luxuries) of the world had fooled them (to forget about the Aakhirah) and (after first denying that they committed kufr in the world) they (will eventually have to) testify against themselves (on the Day of Qiyaamah) that they certainly were Kaafiroon.

ذَلِكَ أَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾

131. This (system of sending Ambiyaa to every nation to explain Towheed) is because your Rabb does not unjustly destroy towns while their inhabitants are unaware (of the message of their Rabb). (Allaah ensures that people are first warned about the consequences of rejecting Imaan before being punished)

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رُبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

132. For each (person) there are ranks (degrees of reward and punishment which they will attain) by virtue of their actions. Your Rabb is not unaware of what they do (and will place every person on the rank s/he most deserves).

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

133. Your Rabb is Independent (of His creation when you disobey HIM and yet is the), The Merciful. If He wills He may remove you (if you refuse to obey the message of Imaan) and replace you with whoever He pleases (so long as they are loyal and obedient) just as He had created you from the progeny of another nation (and allowed you to replace them).

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

134. Without a trace of doubt, what you have been promised (Qiyaamah and punishment for sins) will certainly come to pass (will happen) and you cannot escape (the Divine seizure).

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ۖ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

135. Say, "O my people, continue practising as you are (in your place), indeed I am (also) practising (as I have been doing all along). Soon you will come to know in whose favour (ours or yours) shall be the ultimate result (destination) in the Home (of the Aakhirah). Undoubtedly, wrong-doers (the Kuffaar) will never be successful (and will be destroyed in the Aakhirah)."

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَ هَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَ مَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

136. A portion of their crops and animals that Allaah created, they (the Kuffaar of Makkah) set aside for Allaah saying, "This is for Allaah" (to be given to the poor because it was not of good quality), according to their estimation (to their idea), "and this is for our partners" (dedicated to their idols). So what becomes for their partners (the share of the idols that happens to fall in Allaah's portion) does not reach Allaah (because they would immediately remove it) whereas what becomes Allaah's (and happens to fall in the share of the idols) reaches their partners (they leave it in the share of their idols without transferring it to Allaah's share). Evil indeed is that which they decide (judge).

وَكَذَٰلِكَ نَزَّلْنَا لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاءَهُمْ لِيُذْهِبُوا عَنْهُمْ وَلِيُبْسُوا عَلَيْهِمْ دِينُهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

137. In this manner (as We have beautified this sinful distribution for them so) their partners have beautified the murder of their children for many of the Mushrikeen (leading them to bury their daughters alive or to sacrifice their sons in the name of idols) to destroy them and to confuse (obscure) their religion for them. If Allaah wills, they would not do so (but He allows them to continue for wise reasons best known to Allaah). So leave them to their devices.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ جِرَّتُهَا لِطَعَمِهَا إِلَّا مَن شَاءَ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

138. They (the Mushrikeen of Makkah) say of their assumption (without any proof for it from Allaah), "These are livestock and crops that are prohibited. Only those people whom we approve of may eat from it." And (there are also those) livestock whose backs have been

forbidden (by them when they declared that none may use these animals for riding or for carrying loads) **and those upon whom they do not take Allaah's name** (when slaughtering them); (all this they do) **as a slander against Allaah** (because they say that Allaah had commanded it). He will soon punish them (in the Aakhirah) for what (lies) they fabricate.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أُمَّرِئِنَا وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

139. (In addition to all of this) They (the Mushrikeen also) say, "Whatever is within the bellies of these animals are reserved strictly for our males and forbidden to our wives. If it (the unborn animal) is stillborn, then (only) they (males and females) are partners (in sharing it)." He (Allaah) shall soon punish them for what they speak. Undoubtedly He is The Wise, The All Knowing.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَىٰ اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

140. Those people are losers (in both worlds) who foolishly murder their children without knowledge (understanding) and who forbid (make Haraam) what Allaah has provided for them, inventing lies about Allaah (by saying that Allaah had commanded them to do this). They have surely gone astray and are not rightly guided.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُمُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

141. He (Allaah) is the One Who created orchards (gardens) that are trellised (having trees or vines that are support), those that are not trellised (having trees that can stand by themselves), date palms, plantations of various foods and (He also created) olives and pomegranates that are similar and different (in taste, texture, growth, colour, etc). Eat from its fruit when it grows and give its due (Zakaah on produce, called Ushr) on the day of harvesting. Do not waste (do not be extravagant), for verily Allaah does not like those who waste.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُّوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

142. From the livestock are those (animals fit) for loading (because of their size) and those for lying on the ground (those that cannot carry loads and are better used for food). Eat from what Allaah has provided for you and do not follow the footsteps of Shaytaan (by making foods Halaal and Haraam according to your desires). Indeed he is your open enemy (Do not allow him to deceive you into eating what is unclean and unlawful).

ثَمْنِيَّةَ أَزْوَاجٍ مِنَ الصَّانِ اثْنَيْنِ وَمِنَ الْمَعْرِاثَيْنِ قُلْ أَالدَّكْرَيْنِ حَرَّمَ أَمْ الْأُنثَيَيْنِ أَمْ
اِسْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نِسْوَتِي يَعْلَمُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٢﴾

143. (Allaah has created) Eight couples (from among the livestock). Two (male and female) are from sheep and two from goats. Say (to those Mushrikeen who prohibit the eating or riding of male animals sometimes and females at other times, saying that Allaah had commanded it), “Has Allaah forbidden both males (male sheep and male goat) or both females (female sheep and female goat), or that which is contained in the bellies of both females (which could either be male or female)?” Inform me with proof if you are indeed truthful. (This verse asks the Mushrikeen that if being male makes an animal forbidden, why are all males not forbidden? On the other hand, if being female makes an animal forbidden, why are all females not forbidden? Otherwise, if being unborn makes an animal forbidden, then both male and female ought to be forbidden. There is therefore no grounds for man to make animals forbidden. How can the Mushrikeen then declare things to be Halaal or Haraam? Only Allaah has the right to declare anything Halaal or Haraam.)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ أَالدَّكْرَيْنِ حَرَّمَ أَمْ الْأُنثَيَيْنِ أَمْ اِسْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ
النَّاسَ بِغَيْرِ عِلْمٍ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٣﴾

144. (Allaah has also created) Two (a male and female) from camels and two from camels. Say (to the Mushrikeen), “Has Allaah forbidden both males (from cattle and from camels) or both females, or the child that is contained in the bellies of both females? Were you present when Allaah commanded you to do this (to declare certain animals forbidden) ?” Who can be more unjust than he who invents (forges) a lie about Allaah (by saying that Allaah commanded this) to lead people astray without any knowledge. Verily Allaah does not guide unjust (wrongdoing) people.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فُسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٤﴾

145. Say (O Muhammad ﷺ), “In the revelation that has come to me, I do not find anything forbidden (Haraam) to be eaten by one who wishes to eat it except Mayta (dead

animal), flowing blood, the flesh of swine which is an impurity indeed, or (I find forbidden) the sin of (eating from) that animal sacrificed in the name of another besides Allaah. (Besides these mentioned here, there are other foods that are also Haraam to eat.) As for him who is driven by necessity (to eat these forbidden foods for fear of losing his life), then (if he eats them) neither rebelliously (without taking enjoyment and without eating unnecessarily), nor transgressing the limits (without eating more than is necessary to keep him alive), then verily your Rabb is Most Forgiving, Most Merciful.”

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهَا إِلَّا
مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا
لَصَادِقُونَ ﴿١٤٦﴾

146. We forbade every clawed undivided animal (animals with feet) for the Jews (to eat). From among cattle and goats, We forbade for them the fat of the two, excluding what (fat) is carried by the back, the entrails and what is attached to the bones. This was the punishment We gave them for their rebellion (their insolence and arrogance). We are undoubtedly truthful (in the information We give and in the promises We make).

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

147. So if they reject you (O Muhammad ﷺ and speak lies about the message you gave them), then tell them that your Rabb is the possessor of all-embracing mercy (His punishment will therefore not strike immediately and He is always prepared to forgive) and (if you choose not to accept Imaan, then remember that) His punishment will not be turned away from the sinful people.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ حَتَّى دَافَعُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. Soon those who commit Shirk will say, “If Allaah willed, neither we nor our forefathers would have committed Shirk, and we would not have forbidden anything (any animal).” In the same manner (as they argue now), those before them had rejected (Imaan) until they tasted Our punishment. Say, “Have you any knowledge (to prove that Allaah is pleased with your Shirk) that you may produce for us? You follow only guesses and all you do is lie.”

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾

149. Say, “Only Allaah has the (perfect and final) argument that reaches (people and can convince them) and if He wills He will guide you all.” (Truth and of falsehood have been laid out before mankind to choose either.)

قُلْ هَلْ مَشِهُدَآءُكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا ۚ فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْبِهِمْ يَعْدِلُونَ ۝١٥٠

150. Say, "Bring your witnesses who will testify that indeed Allaah forbade these (animals that you have forbidden)." If they (shamelessly) testify, then you do not testify with them (because their testimony is false). Do not follow the wishes of those who reject Our Aayaat (order), those who do not believe in the Akhirah and who associate (others) as equals with their Rabb.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝١٥١

151. Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. (These are) That you do not ascribe any partner to Him and that you be kind to your parents. (Allaah has also commanded) That you do not kill (abort) your children for fear of poverty (fearing that you will become poor by providing for them). We provide for you and for them as well (even though you may be poor). And (Allaah commands) that you do not draw near to immoral (indecent) acts that may be open and secret (such as secretly looking at or meeting with a member of the opposite sex or the free intermingling of sexes). And (Allaah commands further) that you do not murder a soul which Allaah has forbidden except with a right (that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen). These are the things which Allaah has (emphatically) commanded you so that you may understand (obey).

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّيْتُكُمْ
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ۝١٥٢

152. And approach (use or invest) the wealth of the orphan (who is in your care) only in a favourable (fair or profitable) manner until he reaches maturity. And (in addition to all these commands) give full measure and weight in fairness (when you trade with people). We do not place on a soul a responsibility unless it is within its capability (all these commands are therefore within the capability of every person). Adopt justice when you speak (pass judgement) even though it be your relative (for whom or against whom you judge) and fulfil the pledge of Allaah (to worship Him Alone). These are the things which Allaah has (solemnly) commanded you so that you may take heed (receive advice).

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٦﴾

153. And (tell them, O Muhammad ﷺ) “This (obeying all these commands) is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path (from Islam). These are the things which Allaah has (solemnly) commanded so that you may adopt Taqwa.”

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَفَصَّلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّلْعَالَمِينَ ﴿١٥٧﴾

154. Then (after mentioning these commands, We inform you further that) We gave Moosa عليه السلام the Book (Torah) as a completion (of Allaah's favour) to those who did good (acts). It (the Torah) contained the details of everything (they needed to know about their religion) and was a guidance and a mercy so that they (the Bani Israa'eel) became convinced of meeting their Rabb.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٨﴾

155. This Book (the Qur'aan) that We have revealed is blessed (its brilliance is self-evident), so follow it (constantly) and adopt Taqwa so that mercy may be shown to you.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٩﴾

156. And (We have revealed the Qur'aan) so that you do not say, “A Book was revealed only to the two groups before us (the Jews and Christians) and we were unaware of their studies.”

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٦٠﴾

157. Or (The Qur'aan was revealed) so that you do not say, “If a Book was revealed to us, we would have been more rightly guided than them (than the Jews and Christians).” Indeed a proof (argument), guidance and mercy has reached you from your Rabb (complete Deen has come to you) ! Who is more unjust than he who rejects Allaah's Aayaat and prevents (others) from (accepting) them? Soon We shall severely punish those who prevent (others) from Our Aayaat because of their prevention (act of turning away).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

158. They (the Kuffaar seem to) wait only for the angels (of death) to come to them (to remove their souls) or for (the punishment of) your Rabb to come or for some of your Rabb's signs (of Qiyaamah) to appear. (They seem to be waiting for these to happen before they accept Imaan. However, they fail to realise that) The day when one of your Rabb's (major) signs (of Qiyaamah) will appear (that is when the sun will rise in the West), Then Imaan of a person will not benefit him (will not be accepted) if he did not have Imaan previously (before this sign) or if he did not do any good (act) in his Imaan (but only evil. This means that if a person did have Imaan but committed only evil acts, his repentance will not be accepted once the sun rises from the West). Say, "Keep waiting (for these events to take place) ! We are also waiting."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

159. Indeed you (O Muhammad ﷺ) have nothing to do with those (Jews and Christians) who caused divisions (sects) in their religion (by accepting parts of it and rejecting parts) and have split into groups (denominations. Therefore, do not worry too much about them). Their matter rests with Allaah. Thereafter (in the Aakhirah) He will inform them of what (evil) they used to do (and punish them accordingly).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلًا هَآءَ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

160. Whoever brings a good act (carries out an accepted act) will receive ten times as much (in reward, and even more). (On the other hand,) Whoever carries out a sin will be punished only as much (as the extent of the sin) and will not be oppressed (the punishment for any sin will not be multiplied).

قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

161. Say, "Certainly my Rabb has guided me to the straight path (way). This (Deen of Islaam) is the secure Deen that is the Deen of Ibraheem عليه السلام, which is Haneef (not inclined towards any deviation but is inclined to the straight way, which is the path Allaah sanctions with zeal and force). He (Ibraheem عليه السلام) was never from the Mushrikeen."

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

162. Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah, the Rabb of the universe."

لَأَشْرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

163. (Also say, O Muhammad ﷺ) **“He (Allaah) has no partner. With this (Towheed) have I been commanded (to uphold) and I am the first of the Muslims.”** (Rasulullaah ﷺ was the first Muslim, will be the first to rise from the grave on the Day of Qiyaamah, the first to cross the Bridge of Siraat and the first to enter Jannah.)

قُلْ أَغِيرَ اللَّهِ أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٣﴾

164. Say, “Should I seek a Rabb besides Allaah when He is the Rabb *(the only one worthy of worship)* of everything?” Whatever *(sin)* a soul earns shall be to its detriment and none will bear the burden *(the sins)* of another. Then *(eventually)* you shall return to your Rabb and He will inform you of the things concerning which you differed *(argued)*.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ﴿١٦٤﴾

165. He is the One Who placed you as successors *(of each other, to implement Allaah's laws)* on earth and elevated *(raised)* some of you above others in ranks to test you *(by your talents, morals, qualities, wealth)* in what He has given you *(so that it may be clear who are the obedient ones, and who the disobedient ones)*. Verily your Rabb is Swift in punishing *(the disobedient)* and indeed He is the Most Forgiving, Most Merciful *(towards the obedient)*.